THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 7 MARCH, 1963 NO. 1

Regular Meeting

New Bern Lodge of Perfection No. 6
March 11, 1963—8:00 P.M.

Honoring
Ill. Brother Richard H. Lucas, 32°, K.C.C.H.
Plymouth, N. C.

—REFRESHMENTS—7:00 P.M.
For Pancakes, Sausage and Country Ham
See Inside Front Cover

SCOTTISH RITE CALENDAR

HANG THIS UP ON YOUR "FAMILY BULLETIN BOARD"

MARCH, 1963

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	**5**	6	7	8	9
10	**11**	12	**13**	14	**15**	16
17	**18**	19	20	**21**	**22**	23
24	25	26	**27**	28	29	30

SCOTTISH RITE ACTIVITIES

LADIES' NIGHT PARTIES

Hertford ..... March 13
Ocracoke ..... March 18
Havelock ..... March 22
Fort Bragg ..... March 27
Jacksonville ..... March 21
Washington ..... March 5
Kinston ..... March 15

Regular Meeting Night ..... March 11

PANCAKES, SAUSAGE AND COUNTRY HAM!

Our next meeting is going to be something entirely different and something you will enjoy to the utmost and will continue to talk about for a long time to come. On that night we are changing the usual order of the evening's activities and we plan to follow out the following schedule: At 7:00 o'clock Brother Luby Hardison, who has long served our Temple as Supervisor of the Dining Room Activities and who has served us most faithfully, is planning to stage what he calls his "farewell supper". Brother Luby feels that he should give up the responsibilities he has assumed these many years and is planning to do things up on this occasion in the very best manner possible.

Pancakes, sausage and country ham generally are favorites with everybody and Brother Luby plans to have these available in ample quantities for all of the Brethren who are present that evening. We will have the supper at 7:00 o'clock and then at 8:00 o'clock we will have our usual meeting.

This is an occasion you will certainly not want to miss and we are looking forward to having you with us at that time. This will not only be a fine expression of your appreciation of Luby's service, but he himself will welcome the opportunity of expressing to you the keen pleasure that has been his in this capacity.

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SECRETARY'S PAGE

C. A. SEIFERT. 33°

Our Spring Reunion is almost upon us. We haven't too much time to line up candidates for the degrees on the 2nd, 3rd and 4th of April. One of the most positive things in life is that you are ultimately judged by what you actually accomplish. The busy world gives scant attention to assertion, explanation, protest, apology or complaint. What counts the most is not promises but **performance.** Good work speaks for itself, therefore, achieve something first, then you can shout about it afterwards. The way to do things is not to dream about them or wish for them but DO THEM.

Distinguished men in all ages have been prodigious workers, earnestly intent upon securing results. Don't rely on "George" doing it, but do it yourself and you'll know it's well done. The present age is intensely practical and more than ever the race is to the alert, energetic and the industrious. Please bear this in mind and use the message in contacting prospects for the degrees in April. If the proper effort is made by our members I know our Spring Reunion will be a big success and self reliance is the key to work well done. We can get a big class if we as individuals do the work. May I count on you?

Sincerely and fraternally yours,

Clarence Seifert

Secretary

THE BAGPIPE

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Volume 7 Number 1
New Bern, N. C., March, 1963

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NEW BERN BODIES HONOR BROTHER RICHARD H. LUCAS, 32°, K.C.C.H.

In each issue of the BAGPIPE we plan hereafter to present to the Brethren one of our outstanding members in each of the communities in our jurisdiction. We believe that in this way we can point the finger of distinction to those who are serving us so well, and since we have so many outstanding Brethren who are laboring most faithfully in the field it quite naturally will require a long period of time to complete the list.

With this issue we are very happy to present to you one of the finest Masons our State has ever known: Brother Richard H. Lucas, 32°, K.C.C.H. of Plymouth, N. C. Brother Lucas has long been one of the most affable and congenial Brethren to serve the crowd. He was born March 12, 1885 in the town of Plymouth, N. C. and has made his career as a minister, as a farmer and as a Mason. In all three of these areas he has been very successful. As a minister, he was ordained in the Missionary Baptist Church and was deeply loved by the people whom he served. He has been recognized by Baptist leaders as one of the faithful servants. He also conducted farm activities and was successful in this venture.

We know him best, however, as a member of the Craft. He is a member of Pequimans Lodge No. 59 in Plymouth and he became a Master of the Royal Secret or 32° in November 1940 when he began immediately to work and to express his interest in and his devotion to Masonry of the Scottish Rite and because of his commendable activities he was invested with the rank and decoration of Knight Commander of the Court of Honour on October 18, 1955.

Although Brother Lucas has been denied the blessing of sight, yet this factor has never been any great handicap to him, certainly not in his understanding and in his association with the Brethren. He is always able to keep up with them and whenever he is on a trip with any of the Brethren they never find it necessary to slow their steps or to lag behind in order to take care of him.

In each of the Reunions he is the one Brother who sits faithfully through every degree that is conferred and he is frank to state that each time he receives something new as he witnesses it.

He also demonstrated his desire to become active by asking for a part in one of the degrees. For this purpose he was assigned the lecturer in the 13th degree. His wife read the lecture to him, he transcribed it in Braille and then proceeded to memorize the Braille. This is only an illustration so typical of his keen interest in everything Masonic.

The Scottish Rite Bodies in the Valley of New Bern are indeed fortunate in having such a good man among its members and we can only wish for him continued good health and a long life of happy associations.

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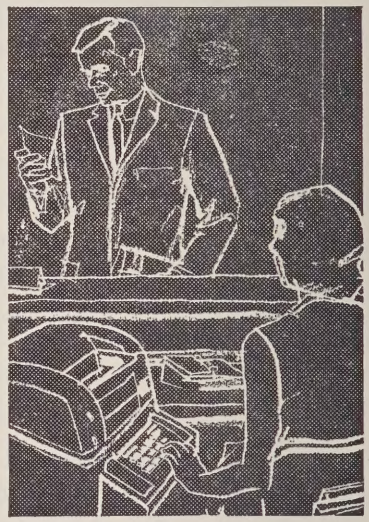

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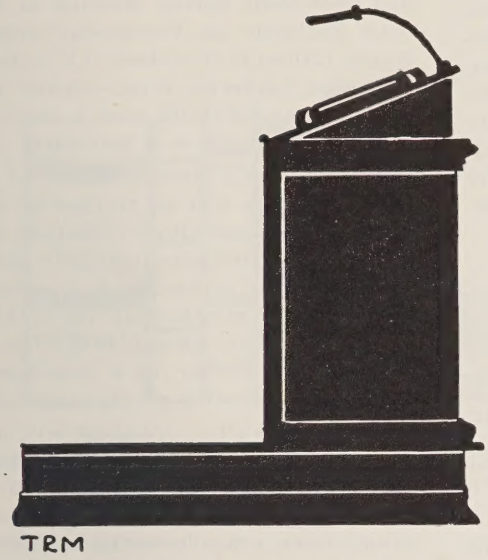

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

There are several questions that are raised not only by our newly-created Masters of the Royal Secret, but by numbers of our older members as well. These are questions that deal with the organization of our Scottish Rite and of our Supreme Council, and the manner in which the Scottish Rite of Freemasonry must impart its teachings. Recently in a bulletin on the Fall Reunion issued by the Scottish Rite Bodies in the Valley of Tokyo, the Orient of Japan and Korea, there were several rather excellent selections that deal with the questions I have just suggested. I believe you will be interested in the explanation that our brethren in this 1960 issue have made relative to our organization.

The Supreme Council, 33°
Southern Jurisdiction, U. S. A.
Established in 1801

When the Grand Constitutions of 1762 were ratified in Berlin and proclaimed throughout the world for government of the "Ancient and Accepted Rite over the surface of two hemispheres," a copy was sent to Inspector General Stephen Norin, who accepted the resolutions. Before the adoption of the Constitutions of 1786, which provided for a Supreme Council, no Supreme Councils has been established. The powers and duties now vested in such Council rested upon the authority of Deputy Inspectors-General within geographical limits.

The new Constitutions of 1786 provided for a Supreme Council of nine members in each nation, who had all Masonic prerogatives within their districts. Two Supreme Councils, however, were provided for within the realm of the United States of America with equal powers in their respective jurisdictions.

The first Supreme Council to be established under the Constitutions of 1876 was at Charleston, South Carolina. On May 31, 1801, the Supreme Council of the Thirty-third Degree was "opened with high honors." It recognized Morin's Patent of 1761, the Grand Constitutions of 1762, and the Grand Constitions of 1786. The founders of the Council were John Mitchell and Frederick Dalcho, Soverign Grand Inspectors General, who through the year, enlarged the membership to the requisite number of nine. The list of names added were: Emanuel Da la Motta, Dr. J. Auld, Dr. James Moultrie, Abraham Alexander, M. C. Levy, Thomas B. Bowen, and J. De Lieben.

The Supreme Council, 33°, whose SEE is at Charleston, South Carolina, now sitting in Washington, D. C. is in truth, "Mother Council of the World," but she claims no rights and privileges superior to those tendered her daughters throughout the world.

How Does Scottish Rite Masonry Impart Its Teachings?

The Degrees of the Scottish Rite are grouped in four classifications. The Ineffable Degrees, including the Fourth to the Fourteenth, are conferred in the Lodge of Perfection and relate to the

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Temple at Jerusalem and to legends familiar to every Mason. The Historical and Religious Degrees, comprising the Fifteenth to the Eighteenth Degrees, are conferred in the Chapter of Knights Rose Croix; while the Philosophical and Chivalric Degrees, consisting of the Nineteenth to the Thirtieth Degrees, are conferred in the Council of Knights Kadosh. The glorious pagentry of the Degrees reaches its climax in the Consistory Degrees, the Thirty-first and Thirty-second, which are Ceremonial and Official. In splendid panorama, embellished by music and artistic settings and the effective use of lights, color and costumes, the Degrees of the Scottish Rite present the winnowed wisdom of the ages.

How Is The Scottish Rite Organized?

The government of the Scottish Rite is lodged in bodies called Supreme Councils, one for each nation, except the United States of America, where there are two—the Northern, having jurisdiction over the states north of the Ohio and east of the Mississippi, and the Southern having jurisdiction over the other states, U. S. island possessions, Tiawan, Japan, Korea and Okinawa.

In the Southern Jurisdiction, the number of members of the Supreme Council is fixed at a maximum of 33, though it is seldom that the quota is filled. The members are elected for life and the vancacies are filled from the surviving and newly elected members. The biennial meetings of the Supreme Council of the Southern Jurisdiction are held at Washington, D. C. The members of the Supreme Council are known as "active" Thirty-thirds, and there can only be one "active 33° in each state, whose title is "Soverign Grand Inspector General." The Bodies in each state constitute an "Orient" and the Bodies in a city or area constitute a "Valley."

The headquarters of the Southern Jurisdiction of the United States of America is at the House of the Temple in Washington, D. C., one of the most beautiful buildings in the Capital City. The Supreme Council meets in October of odd-numbered years.

What Is Meant by The "Bodies" Of the Scottish Rite?

There are four "Bodies" in the Scottish Rite organization; the Lodge of Perfection conferring the Ineffable Degrees (4° to 14°), Chapter of Knights Rose Croix conferring the Historical and Religious Degrees (15° to 18°), the Council of Knights Kadosh conferring the Philosophical and Chivalric Degrees (19° to 30°), and the Consistory conferring the Ceremonial and Official Degrees (31° and 32°). Each body is complete in itself and is self-governed, although the financial affairs of the entire group are vested in the Lodge of Perfection.

What is the Mission of the Scottish Rite?

Our Order is more than a fraternity of good fellows, engaged in the benevolent practices of friendships and relief. It is a militant order, a Knighthood, devoted to the cause of Liberty, Equality and Fraternity.

To establish righteousness and ordain mercy, to protect the weak and combat all dogmas that would imprison the human spirit: this is the mission of Scottish Rite Masonry.

The Scottosh Rite seeks to cultivate in the hearts of men, personal morality and the sentiment of tolerance and fraternity. What has been said and done by the historic emancipators for the liberation of the human mind is vividly portrayed in its Degrees and the Scottish Rite Mason is dedicated to the effort to make the spirit of Masonry regnant in society.

Albert Pike, 33°, the famous Masonic scholar, in 1858 said: "This is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice; hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the Universe; and be charitable as God is, towards the errors, the follies and faults of men; for all are one Brotherhood." This is the teaching of the Scottish Rite.

ROCKY MOUNT SCOTTISH RITE CLUB

The Rocky Mount Scottish Rite Club will hold their Spring Meeting at Melton's Barbecue on Wednesday evening March 13th at 6:30 o'clock P.M. A dutch supper of barbecue, fried chicken with all the trimmings with such a meal will be served promptly at 6:30 o'clock.

The club has a membership of 42 and these members will be notified by card of this meeting. Other Scottish Rite members are cordially invited to attend as a visitor or to become a member of the club. The membership fee is $1.00 and we have no annual dues. The fee entitles the member to a membership card and notification of all meetings.

Bro. S. D. Fuller, president will have a short program which should be of special interest and the meeting will adjourn in time for those who desire to attend some other meeting or activity that evening.

We need a few recruits and some practice on the Fifth Degree which we will confer at the Reunion in Enfield on March 27th.

M. J. STOKES, Secretary

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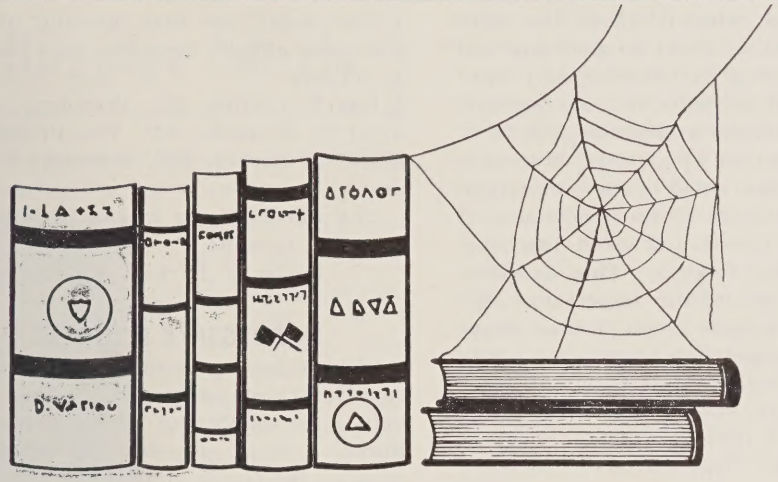

TEMPLE TOMES

(Continued from the January issue.)

Last month we were in the eighteenth degree studies where the orator's responses brought before us the story of Nathaniel being asked to "come and see". From there we took up at the 47th verse of the book of John (1st chap.) "Jesus saw Nathaniel coming to him, and he saith to him, Behold an Israelite indeed, in whom there is no guile". We pointed out Nathaniel as a "complete Israelite", a new being in a new state of things.

Paul Tillich did what he called "an exact translation" (from the Greek) of Paul's letter to the Galacians (6:15) "If anyone is in union with Christ he is a new being; the old state of things has passed away; there is a new state of things".

(Now, we're quoting from Tillich's book The New Being. Hang on!)

We all live in the old state of things, and the question asked of us by our text is whether we also participate in the new state of things. We belong to the Old Creation, and the demand made upon us by Christianity is that we also participate in the New Creation. We have known ourselves in the old being, and we shall ask ourselves in this hour whether we also have experienced something of a New Being in ourselves.

What is this New Being? Paul answers first by saying what it is **not.** It is neither circumcision, nor uncircumcision, he says. For Paul and for the readers of his letter this meant something very definite. It meant that neither to be a Jew nor to be a pagan is ultimately important; that only one thing counts, namely, the union with Him in whom the New Reality is present. Circumcision or uncircumcision—what does that mean to **us?** It can also mean something very definite, but at the same time something very universal. It means that no religion as such produces the New Being. Circumcision is a religious rite, observed by the Jews; sacrifices are religious rites, observed by the pagans; baptism is a religious rite, observed by the Christians. All these rites do not matter—only a New Creation. And since these rites stand, in the words of Paul, for the whole religion to which they belong, we can say: No religion matters—only a new state of things. Let us think about this striking assertion of Paul. What it says first is that Christianity is more than a religion; it is the message of a New Creation. Christianity as a religion is not important—it is like circumcision or like uncircumcision: no more, no less! Are we able even to imagine the consequences of the apostolic pronouncement for our situation? Christianity in the present world encounters several forms of circumcision and uncircumcision. Circumcision can stand today for everything called religion, uncircumcision for everything called secular, but making half-religious claims. There are the great religions beside Christianity, Hinduism, Buddhism, Islam and the remnants of classical Judaism; they have their myths and their rites—so to speak their "circumcision"—which gives each of them their distinction. There are the secular movements: Fascism and Communism, Secular Humanism, and Ethical Idealism. They try to avoid myths and rites; they represent, so to speak, uncircumcision. Nevertheless, they also claim ultimate truth and demand complete devotion. How shall Christianity face them? Shall Christianity tell them: Come to us, we are a better religion, our kind of circumcision or uncircumcision is higher than yours? Shall we praise Christianity, our way of life, the religious as well as the secular? Shall we make of the Christian message a success story, and tell them, like advertisers: try it with us, and you will see how important Christianity is for everybody? Some missionaries and some ministers and some Christian laymen use these methods. They show a total misunderstanding of Christianity. The apostle who was a missionary and a

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minister and a layman all at once say something different. He says: No particular religion matters, neither ours nor yours. But I want to tell you that something has happened that matters, something that judges you and me, your religion and my religion.. A New Creation has occurred, a New Being has appeared; and we are all asked to participate in it. And so we should say to the pagans and Jews wherever we meet them: Don't compare your religion and our religion, your rites and our rites, your prophets and our prophets, your priests and our priests, the pious amongst you, and the pious amongst us. All this is of no avail! And above all don't think that we want to convert you to English or American Christianity, to the religion of the Western World. We do not want to convert you to us, not even to the best of us. This would be of no avail. We want only to show you something we have seen and to tell you something we have heard: That in the midst of the old creation there is a New Creation, and that this New Creation is manifest in Jesus who is called the Christ.

And when we meet Fascists and Communists, Scientific Humanists and Ethical Idealists, we should say to them: Don't boast too much that you have no rites and myths, that you are free from superstitions, that you are perfectly reasonable, uncircumcised in every sense. In the first place, you also have your rites and myths, your bit of circumcision; they are even very important to you. But if you were completely free from them you would have no reason to point to your uncircumcision. It is of no avail. Don't think that we want to convert you away from your secular state to a religious state, that we want to make you religious and members of a very high religion, the Christian, and of a very great denomination within it, namely, our own, This would be of no avail. We want only to communicate to you an experience we have had that here and there in the world and now and then in ourselves is a New Creation. usually hidden, but sometimes manifest, and certainly manifest in Jesus who is called the Christ.

This is the way we should speak to all those outside the Christian realm, whether they are religious or secular. And we should not be too worried about the Christian religion, about the state of the Churches, about membership and doctrines, about institutions and ministers, about sermons and sacraments. This is circumcision; and the lack of it, the secularization which today is spreading all over the world is uncircumcision. Both are nothing, of no importance, if the ultimate question is asked, the question of a New Reality. **This** question, however, is of infinite importance. We should worry more about it than about anything else between heaven and earth. The New Creation—this is our ultimate concern; this should be our infinite passion—our infinite passion of every human being. This matters; this alone matters ultimately. In comparison with it everything else, even religion or non-religion, even Christianity or non-Christianity, matters very little—and ultimately nothing."

Now, we must return to our simple orator's response in the eighteenth degree of Scottish Rite Masonry, realizing that study and research in even this degree is boundless; it is forever fruitful, and even a re-reading of studies like this can be richly rewarding.

TOM McCREA

JONES COUNTY SCOTTISH RITE CLUB

The Jones County Scottish Rite Club held their first meeting of the year on January 17th with six Blue Lodge members as their guests.

The Spring Reunion dates were announced by President L. T. Mallard who asked everyone present to do all possible to get petitions for the Scottish Rite degrees. The Jones County Scottish Rite Club expects to have six to eight candidates for the Reunion.

This being the first meeting of the year, new officers for 1963 were elected as follows:

Roy F. Collins, 32°, President; Lynwood P. Meadows, 32°, Vice-President; Leslie L. Parker, 32°, Secretary-Treasurer.

The above officers will be installed at our next meeting.

Leslie L. Parker, 32°, Secretary

IMPRESSIVE DEGREES

"I have been present at a great many stately services of worship. I have seen high mass celebrated in St. Peter's at Rome. I once attended the midnight mass of the Greek church the night before Easter in the Cathedral at Athens. I have heard the marvelous singing of the choirs in St. Isacc's Cathedral at St. Petersburg and the Cathedral of the Assumption in the Kremlin at Moscow in the days when the Czar was on his throne. I have heard the call to prayer from the minarets of the mosques in Cairo and in Damascus, in Constantinople and in Delhi. I have gone within to see devout Moslems prostrating themselves on their prayer-rugs with their faces toward Mecca. I have seen earnest Japanese worshipping according to their methods in the great Buddhist temples of the Hongwangi sect in Kyoto, Japan.

I would say that the most deeply impressive ceremonies that I ever have personally witnessed anywhere, were some of those in connection with the conferring of the higher degrees in Scottish Rite Masonry."

—From MY OWN YESTERDAYS (autobiography), By Dr. Charles Reynolds Brown, Dean Yale University 1811 to 1928

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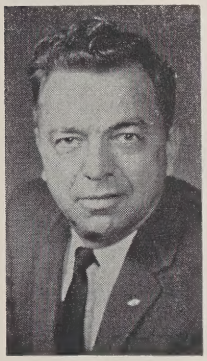
Bagpipe Skirls

TODAY a beautiful piece of literature fell into my hands. It isn't new—it has appeared in magazines, newspapers, and other periodicals. The copy I have doesn't even give the author. Perhaps you've read it before. Even so, anything as beautiful as this could be read many times without tiring the the eyes.



TODAY
A Meditation for Our Times

JUST FOR TODAY I will try to live through this day only, not to tackle my whole life problem at once. I can do things for 24 hours that would appall me if I had to keep them up for a life time.

JUST FOR TODAY I will be happy. This assumes what Abraham Lincoln said is true, that "Most folks are about as happy as they make up their minds to be." Happiness is from within; it is not a matter of externals.

JUST FOR TODAY I will try to adapt myself to the present, and not attempt to adjust everything to my own desires. I will take my family, my business, and my licks as they come and fit myself to them.

JUST FOR TODAY I will take care of my body. I will exercise it, care for it, nourish it, not abuse it nor neglect it, so that it will be a perfect machine for my bidding.

JUST FOR TODAY I will try to strengthen my mind. I will learn something useful. I will not be a mental loafer; I will read something that requires effort, thought, and concentration.

JUST FOR TODAY I will exercise my soul in three ways: I will help by a good turn and not get found out; I will do at least two things I don't want to do, as William James suggests—"just for exercise."

JUST FOR TODAY I will be agreeable. I will appear as well as I can, dress as becomingly as possible, talk low, act courteously, be liberal with praise, criticize not at all, nor find fault with anything, and not try to regulate nor improve anyone.

JUST FOR TODAY I will have a program. I will write down what I expect to do. I may not follow it exactly, but I will have it. It will eleminate two pests—hurry and indecision.

JUST FOR TODAY I will be unafraid, especially I will not be afraid to be happy, to enjoy what is beautiful, to love, and to believe that those I love, love me.

JUST FOR TODAY I will have a quiet half hour all by myself. In this half hour I will give thanks to Almighty God for the abundance that is mine.

When we can't make light of our troubles it is better to keep them in the dark.

Calvin, on going to his frigidaire for a cool drink of water, found a rabbit sitting back—shivering and shaking.

"What in the world are you doing in here?" he inquired.

"Westin," came the reply from the rabbit.

"Well, don't you know this is no place to rest? You'll freeze here."

"Yes," replied the rabbit. "I think I will, but there was a sign on the door that said Westinghouse."

A modern girl is one who dresses fit to kill and cooks the same way.

Boy: "Grandmother, can you help me with this problem?"

Grandmother: "I could, Dear, but I don't think that would be right."

Boy: "Maybe it wouldn't, but take a crack at it anyway."

The dangerous age for men is from their first long pants to their last short breath.

Ideas are funny things. They won't work unless you do.

When the grass looks greener on the other side of the fence, it may be that they take care of it over there.

"Why didn't you stop when I blew my whistle?" demanded the cop.

"I'm a little deaf," the lady driver explained apologetically.

"Well, don't worry," the officer reassured her. "You'll get your hearing tomorrow."

This would be a fine world if men showed as much patience all the time as they do when they're waiting for a fish to bite."

Any time you get to thinking how hard it is to meet new people, just pick up the wrong golf ball—or come to New Bern to the Reunion. You'll find it isn't hard at all.

Your piper,
Paul Stevens

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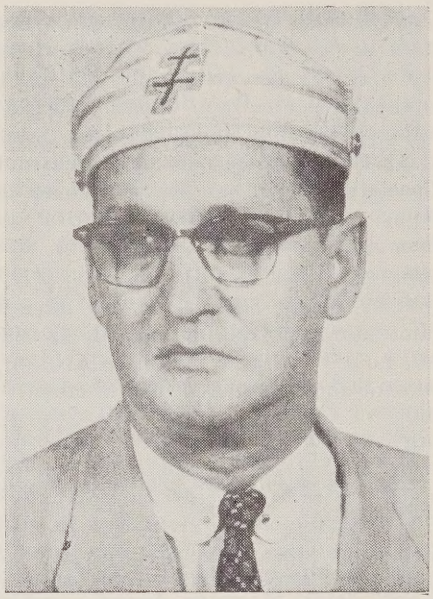
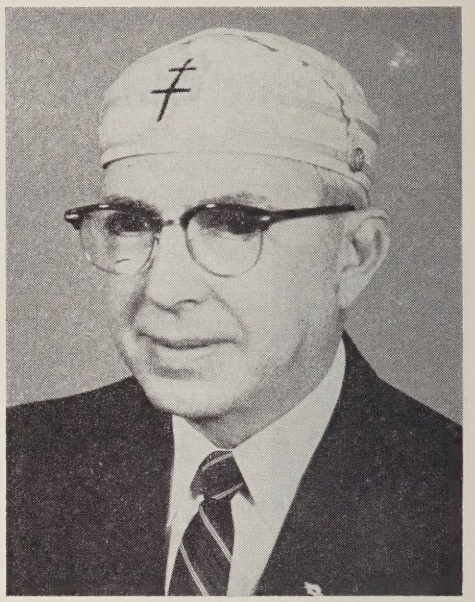


Chas. T. Midyette, Jr., 33°,
Director of Work



William C. Moore, 33°,
Assistant Director of Work

TENTATIVE PROGRAM SCOTTISH RITE REUNION

APRIL 2, 3, 4

PLEASE ENTER AUDITORIUM BEFORE DEGREES START

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Stage Director, A. A. Kafer, Jr., 33°
Ass't. Stage Director, Tom Brown, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°; Ass't, Marshall, Leslie H. Parker, 32°
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, April 2, 1963

10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy.

10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, Albert Gianotti, L. T. Barrington, D. Elmo Jones, J. E. Blaylock, Paul V. Vogan, Andrew Murphy, Ira Stephens,W. R. Stanley, Hubert Williford, W.E. Gardner.

11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.

12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, J. G. McDaniel, Paul Vogan, R. L. Pugh, Nat Baxter.

1:00 P.M. —Luncheon.

2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, Al Conway, S. C. Chadwick Jr., Leonard Daniels, Tommie Avery.

3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by H. J. Carpenter, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, L. T. Barrington, C. T .Potter, Neil Vester.

4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, Master of Degree. Assisted by E. P. Blair, Neil Vester, Miller Bassnight, J. L. Ashley, A. F. Wood.

4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Bernice Branch.

12°—Communicated.

5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett.

TENTATIVE PROGRAM SCOTTISH RITE REUNION (Cont.)

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, William L. Flowers, James E. Blaylock, M. L. Barfield, Andrew Murphy, Howard B. Constant, W. R. Stanley

Wednesday, April 3, 1963

9:15 A.M.—15°—Knight of the East. C. A. Seifert, 33°—G. C. Langston, K.C.C.H., Master of Degree. Assisted by A. T. Willis, Jr., Raymond Legett, Louis Howard, R. L. Pugh, C. Wallace Jackson, N. M. Baxter

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and Wm. A. Alligood.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, R. L. Pugh, Albert Gianotti, Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, C. A. Seifert, Paul V. Vogan, W. H. Scott, Cecil Harmon, W. L. Adams, L. T. Gillikin, Guy C. Langston.

—22°
23°
Communicated.
24°
25°

5:30 P.M.—26°—Prince of Mercey, Reynold S. Davenport, 32° K.C.C.H., Master of Degree, Assisted by Lovie J. Smith, J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, Louie J. Smith, and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, R. B. Gerock, A. T. Willis, Jr., Raymond Leggett, Lloyd Gillikin.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Clifton E. White, Samuel A. McPherson, Jr., Francis Rowe, Walter T. Kirby, Wilborne M. Smith, John A. Sawyer, Ray Piasecki, Clyde Garrett, Irvin Weatherly, Tom Brown, W. T. Hawkins.

Thursday, April 4, 1963

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: S. A. Griffin, 32°, K.C.C.H., Master; Assisted by Herman Barnes, Marvin Evans.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H., Master; Assisted by Paul Bailey, S. L. Jenkins, Jr., Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock.

12:00 M. —Luncheon

1:30 P.M.—31°—Inspector Inquisitor. E. W. Paul. Sr.. 33°, Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, Lambert Morris, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, L. T. Barrington, Chas. T. Potter, V. J. Spivey and Warren H. Coolidge, Robert F. Spence.

3:30 P.M.—32°—Master of Royal Secret. H. Bruce Johnson, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Nelson Banks, T. Bruce Boyette, Francis W. Clark, Edward C. Howard, R. L. Pugh, George G. Smith, Albert T. Willis, Jr., L. T. Gillikin, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. J. Bundy.

6:00 P.M. —Banquet closing Reunion.

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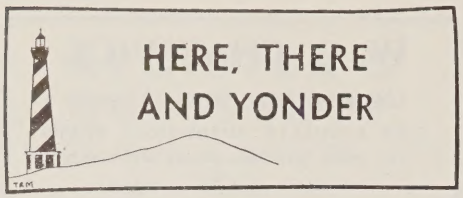

OUR DEDICATION TO SERVICE

Ed Blair, 33°

Recently, I attended a Methodist Laymen's rally in New Bern. I was deeply impressed with what I saw and heard there in the Centenary Methodist Church. I was there not as a visiting Methodist; although, a Quaker, by faith, I have always embraced much of Methodism. It was a real pleasure to renew friendships and fellowships that I treasure very much, but I came away with praise in my heart for many individuals who I know are thoroughly dedicated to the cause of Christianity.

Christianity is a lay Movement; it was so conceived and consecrated by Jesus of Nazareth. It cannot move except as it moves through us and in us a part of our being. Therein lies its possibilities of growth. The Master teacher called unto him others to help him carry the message of a better, more wholesome life. Thus, Laymen are an integral, necessary part of the Christian Movement. It will ever remain so. Some of the most beautiful work ever accomplished in our civilization has been by dedicated Laymen. It is a pleasure to see those individuals whose hearts have been warmed, and whose souls have been touched and who want to show their light that others may come and in turn light their candles.

Interestingly enough, my Brethren, the Disciple John was the Patron Saint of Free-Masonry. His doctrine of **Love** is still a basic part of our Movement. Our Movement is a lay-movement, and it has survived to this day in the face of persecution and tyranny, only because of those Laymen who were dedicated to its beliefs. Men, who were willing to undergo torture, stress, and strain, even on the rack itself and never reveal the inner secrets of the Order. Many, are the Dictators who sought to crush the Movement of Free-Masonry but to their amazement they found the Movement was carried within and could not be destroyed by external means.

E. P. Blair, 33°, Vanceboro, N. C.

I am trying to say this: decorating the graves of heroes and loved ones has the value of reverence and respect for them and their deeds, but unless we give something of ourselves for the causes to which they gave themselves, they will have died in vain. Likewise our Movement of Scottish-Masonry is doomed to failure if its high and noble obligations are only a maize of words, unless we can embrace them to the extent that they are a part of us and move through us. How else can we expect others to seek further light in Masonry unless we show in our lives enough of our light to guide them to the door of admission. I am deeply serious when I say—if you embrace our Philosophy, if your heart has been strangely warmed at our altar, then it will surely show in your deeds and actions. If not, My Brethren, let us return again to that altar for it is evident that we have not yet dedicated ourselves fully to the glorious cause of which we are a part.

Without our own dedication to service; How? and what can others see in us that is representative of our Movement? We, My Brethren, you and myself, carry the Key to a greater, richer Movement. Through the windows of our lives, others can see or can not see as the case may be a beautiful life of service that is awaiting their entrance.

The Memorial stones of our Movement and Christianity itself cry out to us to dedicate ourselves to the causes of Freedom and Education, Justice and Mercy for all the people of all the World.

There is no other way except through us, you and me. Surely, if there were, it would have been made known long ago.

Thus, Our Movement is much like our Christian Movement—Ours to behold, ours to believe, and ours to share with others. In so doing, we can perpetuate it for years to come.

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DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

One of Onslow County's finest and most respected Masons operates a small general merchandise store at 321 Chaney Avenue, here in Jacksonville.

Brother Ed Smith, a Mason for forty eight years, faithfully served LaFayette Lodge No. 83 as secretary for thirteen years, He is one of only two living Masons holding Life Membership in that lodge. In fact, Brother Ed's activities in behalf of Masonry are far too many to recount here. What I really want to do here is tell you something of Brother Ed's character, and something about his store.

Only those who fondly remember the crossroads and small community general stores can fully appreciate visiting Brother Ed. If you don't have time to relax for thirty minutes or so, don't bother to stop in . . . because Brother Ed's not one of those frantically paced enterprises with a marble slab personality. He has no fast-talking clerks, no phone, and he isn't in any hurry. On the other hand, if you would enjoy devoting a small part of your day to visiting with a fine gentleman and participating in a relaxed conversation which can cover a wide range of interesting but never unsavory topics, then Brother Ed's is just the place.

There is an added bonus for the man who—despite the modern day variety stores and super markets—has been vainly searching for that particular item which used to abound in the stores of his youth. If you need bicycle parts, a a crab trap, gum boots, livestock remedy, dog collars, penny candy . . . stop in to see Brother Ed. He has all those things. He can sell you a cylinder head gasket or soap powder, a horse collar or table ware, peanut butter or hub caps, a lard stand or fishing poles.

You can sit with Brother Ed by the old coal stove and look around you at the stew pots, fan belts, silverware, buttons, kerosene lamps, mail boxes,

Reynold Davenport, 32°, K.C.C.H.
Jacksonville, N. C.

clocks, headache powders, lanterns, spool cotton . . . and he will tell you about some of the old Onslow County Masons who have travelled on to the Celestial Lodge above, or he will bring you up to date on past and current events, or he might talk of some of his personal experiences. You see, he has for many years kept a chronological record of local events. A great deal of his character has subtly crept into this record, giving it a real fine flavor.

He doesn't speak ill of anyone, but has instead a good word for all. This is real Masonry.

If your world is moving too fast and things are tugging at you harder every day, then you owe yourself a visit with Brother Ed. You'll meet a fine Mason who is a pillar in his church and a well loved and respected citizen. Besides all that, he operates a truly wonderful store.

I guess Brother Ed and his store hold a special attraction for me. . . . because my father, the best man I ever knew, had just such a store.

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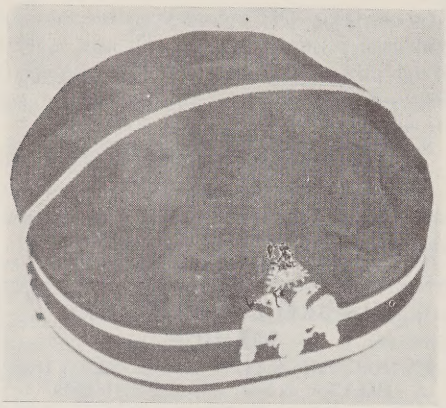

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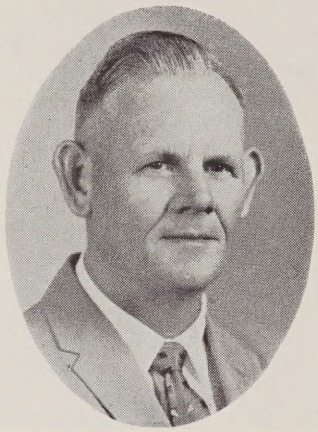
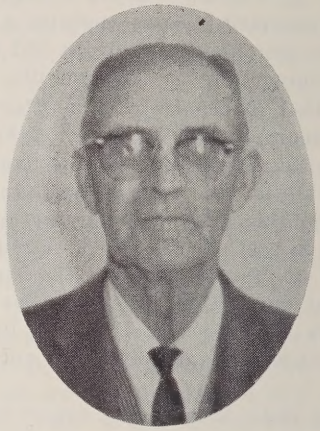
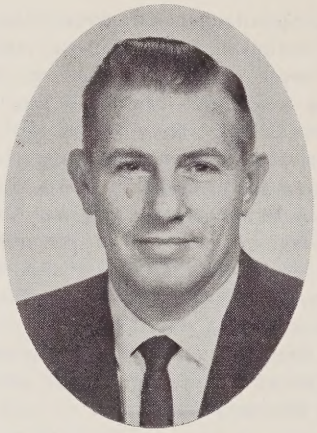


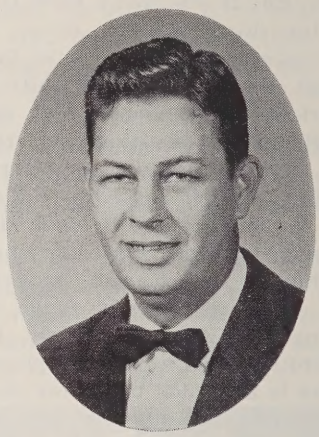
Leamon Eubanks, 32°



Fred H. Rogers, 32°



Walter W. Wheeler, 32°



Clinton W. Lancaster, 32°

MEMBERSHIP DATA—December 21, 1962

	4°—14° Lodge of Perfection	15°—18° Chapter of Rose Croix	19°—20° Council of Kodash	32° Consistory
Membership—				
December 31, 1961	3,731	3,685	4,308	4,414
Additions:				
Initiations	163	164	198	212
Affiliations	7	6	6	6
Re-instatements	14	13	13	15
Total	3,915	3,868	4,525	4,676
Deductions:				
Deaths	45	42	47	47
Demits	35	35	91	32
Suspensions	38	37	52	52
Total	118	114	190	131
Membership—				
December 31, 1962	3,797	3,754	4,335	4,516
Per Capita Tax Due to the Supreme Council for 1963:				
Initiation Fee—1963—				
Dues—1963—Per Member	$ 4.00	$ 2.00	$ 2.00	$ 2.00
Total Dues—1963	$15,188.00	$7,508.00	$8,670.00	$9,032.00
Per Member	$ 40	$ 20	$ 20	$ 20
Total	$ 1,518.80	$ 750.80	$ 867.00	$ 903.20
Per Initiation	$ 60.00	$ 30.00	$ 30.00	$ 30.00

"With Mouth To Ear"

BY CLYDE McCARVER, 32°

ANSWER: RIGHTS OR PRIVILEGES?

Throughout our nation of late there has been a specialized emphasis on human relations. Without exception each of us has formulated some pretty definite ideas in this area! Not all of them are well-thought-out. It might be well to re-think the bearing which Masonry has on these matters of supreme importance in our national life. Let me clearly state at the outset that, in my opinion, both "sides" seem to be wrong in our present approach to race relations. We have looked in the wrong direction.

Much has been said about the rights of men. Particularly since the time of the French Revolution the rights of man have been the subject of much discussion and the cause of considerable national and international disturbance. There are many parts of our world—and nearer home than we often realize—where the rights of men are kept in abeyance. We contend that in America the inalienable rights of men quaranteed in the constitution shall not be violated. Yet, we have missed the real point when we continually state and cry for the rights of men. Rather the emphasis ought to be placed rightfully on the duties of good men. When we can translate the emphasis from the "rights" to the "duties" we will have come a long way toward settling our differences. I wish that all men in America who declare the assurances of the constitution—and the sovereignty of states—would recognize that fact. The question in not "What rights can I have for myself?" Rather it is "What can I do for the common good and for others?"

The reconstruction of society must come from within and not from without. It can never be forced. It is a thing of the heart. No attempt to alter the political or social structure of society, no tinkering with man's earthly environment will automatically bring into existence the Kingdom of God. From the beginning, there is a strange "otherworldliness" about transformation of our world. It comes by the transformation in the life of individuals. It is useless to say "Lo, it is here or there", for Masonry teaches that the process is accomplished not on political revolution or social reform per se—but on spiritual renewal and redemption. The true possessor of the Light is to seek for more light. When this is done daily life is seen in its true meaning and all the material things which men so earnestly seek and desire would come as a by-product of the striving.

Clyde G. McCarver, 32°

Man ceases to be a solitary individual. He no longer seeks his own will and way. He no longer pushes for his immediate ends. He becomes a member of a beloved community. The word "neighbor assumes a new significance in a world where love is the compelling motive. The question "Who is my neighbor" is one which desperately needs an answer before society can be built on a solid foundation. The barriers which divide men must be broken down. The frictions engendered by politician and social differences must be gone forever in a new world where their is neither Greek nor Jew, Scythian nor Barbarian, bond nor free. There comes in the teachings of our Scottish Rite a consciousness of corporate unity, of common interest, and a common purpose. The basis of all human life is spiritual, according to Masonry. She recognizes a man not by what he has or is; but by what he can become. We are taught that the kingdom of self-advancement must give way to the kingdom of self-effacement. A new virtue of humility and service must be sought after and esteemed. The first must become last so that sometime the last may be first.

It is in this way of life alone that the world's salvation may be found. Yet, regretable it is to note that this is a way of life that is not generally accepted nor acceptable to the masses of men. There is an ominous tendency at the present stage of history. It is the divisive tendency which, if unchecked, will disrupt our national life and reelect the barriers which must be broken down. It is the tendency to assert what we think to be our rights—often with complete indifference to the equal rights of others. There is the great need for the Mason to keep before himself all the divine quality of life and the eternal background before which life is to be lived.

If our immediate view is often uncertain and confused—a cause of despondency or even alarm—on mature reflection, there is still great cause for a deepening of faith and renewal of hope, Scottish Rite Masonry speaks to us with a kind of voiceless eloquency of the abiding value of spiritual things. For the long years it has stood unchanged; witnessing to the realities of noble living. It has stood as a bulwark against things vicious and harsh. Her message has not always been accepted by us. We have our own ideas about how life ought to be lived. We have passed resolutions to preserve the sovereignty of the laws of the states and we have made resolutions to preserve the dignity of the individuals. What we have failed to see is that the laws do not transform the inner life of the man. We have insisted on our own rights: our constitutional guarantees and our States Rights. But, we have forgotten that all empires and all laws must come under the all-seeing eye of Almighty God. We shall judge our craftsmanship not by the fulfillment of our rights—but, by the fulfillment of our duties and privileges. In the light of that statement, brethren, we have missed the boat at times! We have lost sight of the real source of brotherhood, peace, and harmony.

The world and fashions change; but, God remains. The standards of conduct vary with each generation. The values of life are the same today, tomorrow and always.

"Our little systems have their day,
They have their Day and cease to be.
They are but broken lights of thee.
And thou, O God, art more than they.

REPORT OF SCOTTISH RITE CLUB

Regular meeting was held at 6:30 on evening of 12 February 1963 at Charcoal Steak House in Washington, North Carolina.

Delightful dinner of barbecued chicken with the trimmings was served by Eli Saleeby to 10 members.

Following our regular session, election of officers for 1963 was held, with the following results: President, Robert Mohler, 621 N. Market St., Vice President, Wm. W. Alligood, 248 E. Main St.; Secretary, Ebbie Gaylord, 806 McNair St.

Meeting adjourned at 7:45 in order that we could visit Skeewarkee Lodge in Williamston and observe conferring of Master Mason Degree on a father and his two sons.

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NEW BERN, NORTH CAROLINA

FINANCIAL STATEMENT

EXHIBIT A

New Bern Consistory No. 3, A. and A.S.R.F.M.
New Bern, North Carolina

BALANCE SHEET
December 31, 1962

ASSETS

CURRENT ASSETS:		
Cash on Hand and in Bank (Schedule "A-1")		$ 36,115.34
United States Government Bonds (Schedule "A-2")		54,847.61
Accounts Receivable:		
Unpaid Initiation Fees	$ 90.00	
Returned Checks—Members	44.00	
Unpaid Dues	2,990.50	
Advertising Accounts—Bag Pipe	642.00	3,766.50
Inventory—Rings and Pins		1,626.75
Prepaid Insurance		405.01
Total Current Assets		$ 96,761.21
PROPERTY AND EQUIPMENT:		
Theater Building	$110,000.00	
Temple Building	283,155.05	
Furniture and Equipment	56,913.71	
Total	$450,068.76	
Less: Accumulated Depreciation	110,980.00	339,088.76
Total Assets		$435,849.97

LIABILITIES AND FUND BALANCE

CURRENT LIABILITIES:	
Payroll Taxes	$ 402.31
Total Current Liabilities	$ 402.31
DEFERRED CREDITS:	
Dues Paid in Advance	18,261.00
FUND BALANCE:	
Exhibit "C"	417,186.66
Total Liabilities and Fund Balance	$435,849.97

EXHIBIT B

STATEMENT OF REVENUE AND EXPENDITURES
For the Year Ended December 31, 1962

REVENUE:	Budget	Actual
Initiations	$ 32,000.00	$ 26,910.00
Dues	28,000.00	28,758.00
Rent—Masonic Theatre	3,900.00	3,900.00
Rents—Others	2,000.00	2,412.00
Interest	1,600.00	2,189.39
Miscellaneous	—	25.00
Sales of Rings, Pins, Etc.	100.00	261.00
Sales of Soft Drinks	25.00	76.20
Total Revenues	$ 67,625.00	$ 64,531.59
EXPENDITURES:		
Supreme Council	$ 7,600.00	$ 6,996.80
Bag Pipe	$ 3,000.00	$ 3,046.75
Administrative Expense:		
Salary—Secretary	$ 6,000.00	$ 6,000.00
Salaries—Clerical	6,800.00	6,583.75
Salaries—Others	720.00	720.00
Printing, Stationery and Office Supplies	1,000.00	915.29
Telephone and Telegraph	1,600.00	1,814.56
Heat, Lights and Water	4,200.00	4,616.26
Insurance	400.00	843.21
Taxes & Licenses	1,000.00	1,105.46

Auditing	150.00	150.00
Equipment—Replacement and Repair	400.00	265.18
Laundry	100.00	76.30
Robes and Sundry	350.00	260.85
Stage Supplies and Equipment	400.00	20.58
Office Equipment and Maintenance	500.00	348.94
Total	$ 23,620.00	$ 23,720.38
Reunions:		
Spring	$ 4,750.00	$ 4,540.01
Fall	4,750.00	4,786.07
Total	$ 9,500.00	$ 9,326.08

STATEMENT OF REVENUES AND EXPENDITURES
For the Year Ended December 31, 1962

Activities:	Budget	Actual
Pre-Reunion	$ 500.00	$ 927.35
Ladies Parties	6,500.00	6,222.74
Easter Services	600.00	526.69
Miscellaneous	300.00	157.00
Total	$ 7,900.00	$ 7,834.04
Charities and Donations:		
Memorials	$ 200.00	$ 210.00
Donations	400.00	200.00
Total	$ 600.00	$ 410.00
Travel Allowance:		
Secretary	$ 1,200.00	$ 1,200.00
Promotional Expense	$ 300.00	$ 958.52
Miscellaneous:		
Contingency	$ 3,325.00	$ 1,126.00
Tiler	50.00	22.00
Elevator Service	150.00	41.19
Bonuses	75.00	75.00
Total	$ 3,600.00	$ 1,264.19
Building Expense:		
Janitor's Salary	$ 1,500.00	$ 1,445.00
Maid's Salary	320.00	317.00
Cleaning	900.00	953.63
Janitorial Supplies	500.00	627.28
Insurance—Building	1,600.00	1,381.06
Repairs and Maintenance	4,425.00	4,685.70
Exterminator Service	60.00	145.00
Total	$ 9,305.00	$ 9,554.67
New Equipment	1,000.00	——
Total Expenditures	$ 67,625.00	$ 64,311.43
Excess of Revenues over Expenditures	$ ——	$ 220.16

PITT COUNTY SCOTTISH RITE CLUB

Our club met February 13 and elected the following officers for the year of 1963: John Montgomery, President; Godfrey P. Oakley, Vice President; J. H. Goodson, Secretary-Treasurer.

In addition to the election of officers Brother James W. Brewer gave a report from the Consistory relative to the promotion of stag parties. The Club voted to comply with the requirements and plan a party for some time prior to our Spring Reunion.

Godfrey P. Oakley, Vice President

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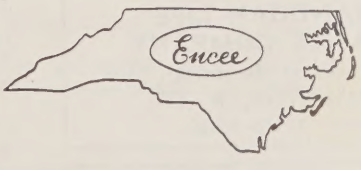

ALBERT PIKE SCOTTISH RITE CLUB

Members of the "Ancient and Accepted Rite of Freemasonry" Valley of New Bern, Orient of North Carolina, Southern Jurisdiction of the United States of America, located at Plymouth, N. C. held a meeting on Tuesday night, Feb. 19, 1963 in the Masonic Temple for the purpose of organizing a "Scottish Rite Club".

Brother George Raymond Leggett Sr. presided. A slate of Officers was presented and the following were elected: Brother George Raymond Leggett, Sr., President; Brother William A. Roebuck, Vice President; Brother Wilmer C. Chesson, Secretary and Treasurer. By-Laws were adopted in conformity to By-laws set forth by "New Bern Consistory".

Motion made by Brother Hilton Dunbar, and seconded by Brother Benton Tetterton, that "The Albert Pike Scottish Rite Club" he selected for the clubs name, motion carried.

Motion made by Brother Wilmer C. Chesson, and seconded by Brother Frank Bickerstaff, that dues for the year be set at one dollar ($1.00) per member, motion carried.

Future meetings were set for the 2nd Thursday of each month. Next meeting to be held March 14th, 7:30 P.M. at "Herbs Reck", Belhaven, N. C. where the brethren will enjoy a "Dutch Dinner" after which necessary business will be transacted.

The following members were present: George Raymond Leggett Sr., President; William A, Roebuck, Vice President; Wilmer C. Chesson, Secretary and Treasurer. Other members: Richard Davenport, Thomas G. Gardner, Hallett S. Davis, Dan K. Pittman, Hilton Dunbar, Hugh Brown, Frank Bickerstaff, Benton Tetterton.

After an informal discussion was held concerning needs and aims for the coming year, the purpose of the meeting having been accomplished, meeting adjourned.

WILMER C. CHESSON, Sec.-Treas.

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Archie A. Gamble, 32 , Rocky Mount, N. C. ..... Feb. 11, 1963

Robert A. Gossett, 32°, Enfield, N. C. ..... Feb. 23, 1963

Clifford Vernon Womack, 32°, Rocky Mount, N. C. ..... Feb. 17, 1963

Ronald E. Boyd, 32°, Jacksonville, N. C. ..... Dec. 23, 1962

Clint I. Burcham, 32°, Jacksonville, N. C. ..... Jan. 9, 1963

SCOTTISH RITE CLUBS DIRECTORY

Beaufort County Scottish Rite Club
Robert Mohler, 32° ..... President
Wm. W. Alligood, 32° ..... Vice-President
Ebbie Gaylord, 32° ..... Secretary-Treasurer

Chowan County Scottish Rite Club
W. M. Rhoades, 32° ..... President
John Lee Spruill, 32° ..... Vice-President
J. E. Bufflap, 32° ..... Secretary-Treasurer

East Carteret Scottish Rite Club
A. C. Conway, 32° ..... President
T. J. Sparks, 32° ..... Vice-President
T. C. Avery, 32° ..... Secretary-Treasurer

Elizabeth City Scottish Rite Club
Clyde A. Garrett, 32° ..... President
Clarence B. Morrisette, 32° ..... Vice President
Louis S. Bell, 32° ..... Secretary-Treasurer

Grifton Scottish Rite Club
A. Dewey Wall, 32° ..... President
Walter Dawson Murphy, 32° ..... Vice-President

Havelock-Cherry Point Scottish Rite Club
Newberry Williams, 32° ..... President
E. Robert Powell, 32° ..... Vice-President
Miller Basnight, 32° ..... Secretary
C. H. Justice, 32° ..... Treasurer

Jones County Scottish Rite Club
R. F. Collins, 32° ..... President
Linwood Meadows, 32° ..... Vice-President
Leslie Parker, 32° ..... Secretary-Treasurer

Lenoir County Scottish Rite Club
Oscar C. Brock, 32° ..... President
C. J. Herring, Jr., 32° ..... Vice-President
John D. Charlton, 32° ..... Secretary
F. J. West, 32° ..... Treasurer

Morehead City Scottish Rite Club
Cicero S. Hardison, Jr., 32° ..... President
A. Lenwood Brinson, 32° ..... Vice-President

New Bern Scottish Rite Club
L. T. Barrington, 32°, K.C.C.H. ..... President
Paul Vogan, 32° ..... Vice-President
S. Frank Noble, Jr., 32° ..... Secretary-Treasurer

Onslow-Lejeune Scottish Rite Club
J. L. Flowers, 32° ..... President
Leonard Suls, 32° ..... Vice-President
Clarence A. McCullough, 32° ..... Secretary-Treasurer

Ocracoke Island Scottish Rite Club
Elisha Esham, 32° ..... President
Marvin Howard, 32° ..... Vice-President
R. D. Shinkle, 32° ..... Secretary-Treasurer

Perquimans County Scottish Rite Club
Elijah White, 32° ..... President
Charles E. Campen, 32° ..... Vice-President
G. C. Buck, 32° ..... Secretary

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr., 32° ..... President
William A. Roebuck, 32° ..... Vice-President
Wilmer C. Chesson, 32° ..... Secretary-Treasurer

Pitt County Scottish Rite Club
John Montgomery, 32° ..... President
Godfrey P. Oakley, 32° ..... Vice-President
J. H. Goodson, 32° ..... Secretary-Treasurer

Rocky Mount Scottish Rite Club
Silas D. Fuller, 32° ..... President
Carl Stewart, 32° ..... Vice-President
M. J. Stokes, 32° ..... Secretary-Treasurer

Wilson County Scottish Rite Club
Clarence G. Smith, 32° ..... President
Herman Barker, 32° ..... Vice-President
Kermit D. Stewart, 32° ..... Secretary-Treasurer

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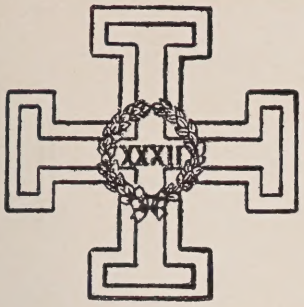

	Fees	Dues
Lodge of Perfection	$ 60.00	$ 4.00
Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
(Including subscription to Bagpipe)		
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initiials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
Masonic Temple, New Bern, N. C.

PETITION SECURED BY _____

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